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EDWARD SCHUMAN, Editor

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President's Message

By Mel Wacks

Take the vibrant, beautiful and historic country of Israel – celebrating its 60th anniversary – add a diverse group of people – collectors and non-collectors alike – from Florida, Virginia, Maryland, Arizona, California and New York – mix with perfect weather – and you have a recipe for a wonderful two-week trip to Israel.

We were treated royally by Arthur Boxer, the new owner of the Israel Government Coins and Medals Corporation (now the Israel Coins and Medals Corporation) and his friendly staff, who are dedicated to continue the tradition established by David Ben-Gurion in 1962. We enjoyed the hospitality of Cecilia Meir, Director of the Kadman Numismatic Museum, who gave us a personal tour of their outstanding collection of ancient coins; Pinchas Bar-Zeev, who arranged a joint-meeting with the dozens of very active coin collecting members of INCA; and medalist Dana Krinsky, who warmly welcomed us to her studio. We heard first hand stories from one of the founders of Kibbutz Kfar Giladi in Upper Galilee and Ruth Dayan, former wife of Moshe Dayan.

Almost no corner of Israel was left unexplored – from the Syrian bunkers overlooking the Lebanese border in the north to the border between Eilat and Egypt in the south – from the Tel Aviv beaches of the Mediterranean to the fence between Jerusalem and the West Bank. And we spent an amazing day touring the ancient rock city of Petra in Jordan, that is both a geological and cultural wonder.

We were kept in good shape as we walked miles in Petra, through Israel's nature reserves, and a monumental trek from the port of Tel Aviv to the ancient city of Jaffa. But we made it!

The religious sites included moving moments at the Western Wall (plus seeing the earliest massive stones in the Western Wall Tunnel), walking on the Temple Mount and viewing the beautiful Dome of the Rock, and visiting the historic Christian sites in the very crowded Church of the Holy Sepulchre. And words cannot describe the feelings generated by our time in Yad Vashem.

There was wonderful food, new friends, hundreds of photographs, and fond memories. Thanks are due to Da'at Travel Services and especially to our delightful and knowledgeable guide Moran. Donna Sims will write a comprehensive article giving more details.

If you haven't yet been to Israel – go! If you have been there before – go again! If you would like to go with AINA in the future let me know.

Happy collecting,

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The Editor's Page

By Edward Schuman

I have been busy putting together the January February 2009 issue. Just cannot believe how quickly another year has rolled by. It has not been a good year for us due to illness. In January I was in the hospital with a serious fungi infection. Florence had to undergo hip replacement surgery in August and now has two new hips. It has not been as easy with the rehab as it was twelve years ago. Thankfully my dialysis is now going well and we are both doing O.K. looking forward to celebrate our 60th Wedding Anniversary in January with a gala party.

A.I.N.A. is fortunate to have a member in Israel, who despite being quite elderly and sick still has found the time and energy to research the Railways tokens used in Palestine. His efforts took him to the Kadman Museum where a group of these tokens were located on a shelf. He visited the Israel Railways offices seeking out old timers for information. What he found changes the work of Sylvia Haffner whose article on this subject was considered the authority. We are very appreciative of his efforts.

While Israel is a comparatively "new" country, its modern history really started in the 1880's when the first of the pioneers arrived from Russia to escape the pogroms and work the land. Its modern numismatic history starts with the tokens and chits used as money during this time in the fledgling colonies of Jewish farmers.

Your editor was fortunate to attend early A.I.N.A. tours and listen to knowledgeable people as Samuel Lachman, Menachem LewRan, Smuel Aviezer, Sam Matalon and others whose names escape me at this time. One of my favorites was David Hachohen. Morris Bram and myself always bought David a box of fine cigars and I can still hear his speeches to the tours, while he puffed on the gifts, and always ended with how Jews have survived through the centuries while Romans, Assyrians and countless other rulers of the land are just faint memories. As time marches on, fewer are left to tell the stories. As the song goes, "Those were the days"

Till the next issue



1. THE SINAY MILITARY RAILWAY TOKENS

By Ady Bar-Tov

The period of the British rule over Egypt lasted for 40 years. It started in 1882 and ended in 1922. When the First World War started in 1914, Great Britain declared Egypt a protectorate. England opened up a fighting frontier against the Turkish enemy. Turkey at that time ruled Palestine and Sinai east of Egypt. The Turks tried to capture the Suez Canal, which was built not long before, in order to cut down the travel time for ships to Africa and the far east which would open up various military and economical opportunities. After two major battles, the Turkish Army was defeated and they did not reach the canal.

On February 1916 the British realized that the best way to protect the canal would be a conquering maneuver towards Sinai and Palestine. To facilitate the movement and the supply of the forces which had to cross the Sinai desert, The British decided to lay a railway towards the frontier. A part of the railway outline already existed before this decision was made. The line started in Cantara and ended in Romany. The goal was to continue the line till El-Arish and then northward to Rapha to be joined with the Turkish railway coming from the north which was built with the same intentions of the Turks of defeating the British.

The advance rate of building the railway was the same as the advance of the armed forces, about 25 km per month. The railway was under the command of the military authorities and operated by them. The name given to the railway was SINAY MILITARY RAILWAYS and its emblem was the following monogram.



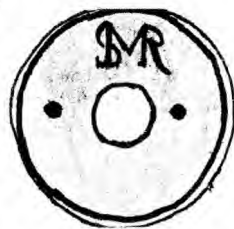
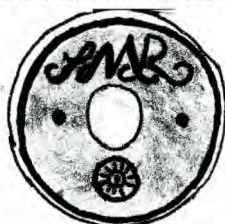
At that time, the trains transferred to the frontier soldiers, supply and ammunition for the fighting forces, construction materials, rails and laborers to build the line. In the return they brought wounded soldiers to the military hospitals in Cairo, and laborers home. The traveling time grew longer with the extension of the railway and travel lasted more and more hours. The weather conditions were brutal. There were very high temperatures during the days and bitter cold during the nights.

To ease the suffering of the travelers, there was in every train a buffet car in which the travelers could purchase food and drinks. This service was of great importance especially for the wounded soldiers. But also for the railway staff, engineers technicians and laborers, who

traveled back and forth from Cairo, on the Egyptian train, crossing the Suez canal by boat to Canlara and continuing with the SMR to their working place in the frontier.

In general you could purchase in the buffet cold and hot drinks, pastry, full meals, cigarettes, alcoholic drinks and some other sundry items that were needed in travel . In addition to the legal tender of the Egyptian small money, the SMR staff could pay with official tokens, issued by the military train authorities who were responsible for the operation of the railways.

The emblem on both sides of the tokens was the monogram SMR. Three types of tokens could be identified: Type A, decorated with a flower, type B, with a circle around the flower and type C, no flower, but coded with a letter followed by a numeral, punched on one side of the token. Also two dots decorated the middle of the three types of the tokens, one on the left side and one on the right side.



There was no need for a large number of tokens to operate the system because they were returned back by the buffet's contractor to the Railways Authorities and then to the branch offices, according to the code punched on them. The code was punched locally and manually, by the branch offices each one with his own punches. The code enabled the inspection staff to check and make a match between the code on the token and the identification of the user, to be certain that he was on duty at that time and had the right to use the token.

During the four years since 1916 the person who operated the military buffets system was a young ambitious Scottish officer named Arthur Rouden Spinney. Born in England in 1889, in his civilian career he became an accountant. In 1915, at age 26, one year after World War I began, he joined the British army as a volunteer. . Because of his poor health, he was sent to Egypt to organize the military canteens for the British forces . He did the job very efficiently, to the full satisfaction of the military headquarters. He received a commission of an officer and was appointed to be responsible for the food supply of the railways lines from Cairo towards Palestine.

One of the stories about his creative imagination was the following : He had connected to the end of the train, before the caboose, an

additional coach, which he filled hay and with milking cows which enabled the injured soldiers to drink a glass of fresh milk.

We cannot say that Spinney invented the railways token system, but we do say that he organized the system to operate with maximum efficiency, as a military officer at the beginning and as the buffet contractor later.

2. THE PALESTINE RAILWAY TOKENS

Up to 1920, the railways authorities were under the command of the British Army. At the end of 1917, after the conquest of Gaza, the name was changed to "Palestine Railways". immediately after the completion of the Sinai Military Railway coming from the south with the Turkish Railway coming from the north. In 1919 the British government appointed an high commissioner for Palestine to lead a civil regime in the country. The first high commissioner of Palestine, was a Jew named Sir Herbert Samuel. With the recommendation of the new high commissioner, a "Railways Authority" was established on January 10, 1920. It was determined that this authority will be directed as a government department with a business character and will be responsible for all the activities of the railways in the region of Palestine and Sinai, including the railway line Cairo-Led. The name of the authority remained " Palestine Railways" Its emblem was the following monogram:-



The status of the military railway SMR actually didn't change. The employees and the authority officers maybe partly changed from military staff to civilians, but the whole operating system did not change but only expanded, linked to the growth of the railway system and the additional locomotives and coaches. Up to the beginning of the thirties, the largest employer in the country was the Railways Authority. It supplied electricity from its generators before the Gutenberg Company received the concession to supply electricity, supplied loading and unloading services from ships before the opening of Haifa port and supplied services of transportations, potash and constructing materials to the industry.

A large staff was needed to operate the range of activities, and very often there was a need to pay the employees fees for traveling and eating

on duty. This was accomplished with tokens, as it was done in the past in the Military Railways Authority but on a larger scale. When the railways authority was transferred to civilian status in 1920, all the buffets, the mobiles on the trains and had to be conducted by a civil contractor who issued a bid. The first winner was R. I. Spinney, who left the army not long ago. He actually continued the former military management of all the railway buffets, A few more civilians joined him as partners.

Spinney himself continued to be active in the buffets management up to 1924 the year when he opened a chain of supermarkets all over the middle east. He remained an unseen partner in the buffet business up to 1948. He left Palestine to Cyprus two days after escorting the last Palestine British High Commissioner Sir Allan Kunningfoam to the ship leaving back to England.

As in the SMR, there was no need for a large number of tokens to operate the system because they were returned back by the buffets contractor to the Railways Authorities and then to the branch offices, according to the code punched on them. The code was punched locally and manually, by the branch offices each one with his own punches. It enabled the inspection staff to check and make » match between the code on the token and the identification of the user, to be sure that he was on duty at that time and had the right to use it.

After finishing the Hifa-Lod standard railway in 1930. Haifa was named as the center of the Railways Authorities. As a result of concentrating the Railways Authorities offices there, many of railway senior employees came to Haifa every day from all over the country and also from Egypt. To serve these people, a club-restaurant was founded the same year, in Huree's house in Haifa. The house belonged to a local known Christian Arabic family. The location was in Hadar quarter midtown Haifa, the place where Hanevei'im Tower is standing today, at the end of Haaevi'im street.

To the service of club members was a buffet managed by the contractor of the railway buffets' chain. It served food but probably alcoholic drinks too. The payment was with the railways tokens and official money. The purpose of the tokens was not to buy drinks, but food. Sometimes with a silent agreement between the contractor and the employees they could buy also alcoholic drinks instead.

After talking to a few train operators and people of the PR administration who worked for the Palestine Railways in the middle thirties of the 20th century, none of them recognized or remembered the use of the PR tokens. This fact brings to two important conclusions.

The first one, that the tokens were not in use after 1931 or 1932 any more and stopped to be a tender at that time. The second one, it deleted the theory of Sylvia Haffner, mentioned in her book JUDAIC TOKENS AND MEDALS that the tokens were issued, officially for the military officers to buy alcoholic drinks or as a credit to buy drinks in the Haifa officers' club, because when the the tokens were in use, the club was not yet established.

I could not find in the archive of the PR in Haifa any document-ation about the tokens and how many tokens were issued. The tokens of the PR and the SMR's had the same size and design and were looking almost the same, except the emblems. They were probably cast at the same place in Egypt and from the same materials and the same quality.

My article is mostly based on the tokens I found in the Kadman Museum in Tel Aviv, after they laid anonymous and untouched on the shelves for many years. Many thanks to Dr. Kindler, who presented to me the tokens and encouraged me to do the research and write this article. In the following page are the descriptions of the six types of the PR tokens.



The Smallest of Holland's Great Men

Rembrandt, Van Gogh and Jozef Israels are considered to be Holland's greatest painters. Jozef Israels, "the smallest of Holland's great men", was born in Groningen, Holland, in 1824 to middle class Dutch Jewish parents. His father was a broker. Shortly after Jozef's birth the family moved to the Hague.

In his early school-days Jozef showed a marked preference for drawing, and when his father became a member of the Minerva Academy in Groningen, he was allowed to take lessons there. In 1842 he joined the studio of J. Z. Kruseman, and later worked mostly in Scheveningen. His parents were disappointed with their son's choice of profession, having hoped that he would enter the business world. But the young man persevered and studied painting in Amsterdam and Paris. When he returned to The Hague, he launched a career as a painter in the school of realism, depicting scenes of everyday life and portraiture.

There are several examples of Jewish-related themes in his art such as "Son of the Ancient People," (1889, Amsterdam, Stedelijk Museum), where he shows a sympathetic representation of a wretched old man sitting in front of decrepit dwellings - a passing reference to the punishment of the Wandering Jew, who refused to accept the Christian Messiah, a popular method for Jewish artists to evoke pity rather than hate for their people. In an ironic twist of celebrity, "Son of the Ancient People" was very much admired by Christians, who dubbed Israels himself as the "son of the ancient people," according to the Groningen catalogue.

Jewish reactions are not recorded until 13 years after the artist's death when an unnamed Dutch Zionist writer questioned in 1924 in a weekly journal, *De Vrijdagavond* (Friday Evening), "Should we be grateful to Jozef Israels for seeing this old clothing-merchant-cum-rag-and-bone-man as typifying the son of the ancient people? Were we not entitled to expect another, proud, powerful young Jew instead of this hunched-up insignificant, worn-out old man?"

There is also Israels' individual portraiture of well-to-do Jewish businessmen, and his most well-known painting, "The Jewish Wedding," created in 1903 and now on loan to the Amsterdam Jewish Museum from the Rijksmuseum, which shows a groom, dressed formally in top hat and tails, putting a ring on the finger of the bride, who is adorned in a white wedding gown. Both are covered by a *tallit*, which serves as a *huppa* (wedding canopy).

The focus of Israels's realism was determined by his stay as a young man in a sanitarium in Zandvoort for unknown health reasons. There he became enamored of the hard-working women of the fishing industry, who later formed the cast of characters of his painting. The fishermen symbolized both the suffering and virtue of a hard life. As a realist, Israels is usually compared to the French painter Jean-Francois Millet. The latter glorified the life of the agricultural peasant, working in a field; Israels chose the people who make their living from the sea.

Israels visited Jerusalem in 1909 and donated a self-portrait to Boris Schatz, founder of the Bezalel Academy of Art and Design for the school's collection (precursor to the Israel Museum, where the work is now). He died in Scheveningen in 1911 at the age of 87.

Jozef Israels's paintings of the dignity of the poor made a vital contribution to the late 19th-century European artists' battle for the right to diverge from classical art doctrine in pursuit of the real. In the Netherlands especially, this pursuit can be considered the very staple of their art. Israels's commitment to realism links him to Rembrandt and van Gogh, who also reached into the souls of the poor. Like them, Jozef Israels too found beauty in imperfection and dignity in dishevelment.

On January 27th 1904 an impressive ceremony in his honor took place in the Pulchri Studio of The Hague, where the medal illustrated below was presented to him on behalf of artists and admirers the world over.



THE DAMASCUS AFFAIR

It was fortunate for the Jews that the European Powers had their representatives in Syria, for the year 1840 was stained by one of those terrible anti-Jewish campaigns which have sprinkled the history of civilization with blood. On Feb. 5, 1840, Father Thomas, originally from Sardinia, and the superior of a Franciscan convent at Damascus, disappeared with his servant. This monk, who also practiced medicine, was very well known in the Jewish and Mohammedan quarters, as well as among the Christians. Some days previous he had had a dispute with a Turkish muleteer, who had heard him blaspheme Mohammed, whereupon the Turk is reported to have said: "That dog of a Christian shall die by my hand."

The friar was under the jurisdiction of the recently appointed French consul, Count Ratti Menton, an enemy of the Jews, who supported the accusation of local Christians that the Jews were responsible for the alleged murders in order to obtain blood to make their matzot for Passover. Several prominent Jews of Damascus were immediately rounded up. Even children of three and four were taken from their parents and subjected to starvation so their agonies might induce their mothers to denounce their kinsmen as guilty to a crime which had not been committed.

A confession was extorted by torture from a Jewish barber named Negrin, and eight of the most notable Jews in the city, among them Joseph Lañado, Moses Abulafia, and Farhi, were imprisoned and tortured. Their teeth and beards were pulled out, they were burned, and finally tempted with gold, to persuade them to confess an imaginary crime.

Lañado, a feeble old man, died under this treatment. Moses Abulafia became a Mohammedan in order to escape the torture. In spite of the stoic courage displayed by the sufferers, Sharif Pasha and Ratti Menton agreed on the guilt of the accused in view of the words resembling a confession that had escaped from their mouth in their agony. While Ratti Menton published libels against the Jews in French and in Arabic, Sharif Pasha wrote to his master, Mohammed Ali, demanding authorization to execute the murderers of Father Thomas.

The Christians in Damascus in their attacks on the Jews were joined by their co-religionists throughout the Turkish Empire. At Rhodes also the charges of ritual murder were brought against the local Jewish community, members of which were put to the torture. The populace fell

upon the synagogue in the suburb of Jobar, pillaged it, and destroyed the scrolls of the Law. In many cities the Jews were attacked and in all they and their faith were slandered.

In March, the Jews of Istanbul, alarmed at the libel of Damascus and a simultaneous libel in Rhodes, alerted western Jewish leaders to the events. An international campaign to rescue the Jews of Damascus and to pressure the Egyptian governor of Damascus, Sharif Pasha, was organized. The Jewish communities of Europe were appealed to, and public meetings were held in London, Paris, and even New York and Philadelphia. Especially important was a meeting called by the Lord Mayor of London at the Mansion House, London, July 3, 1840 to protest the charges which had been brought against the Jews of Damascus and through them against the entire Jewish people.

Press coverage and parliamentary condemnations of injustices in the East heightened public interest in the Jewish plight in general and Ottoman judicial malpractice in particular. Interventions by Queen Victoria, Lord Henry Palmerston, U.S. Secretary of State John Forsyth, and Klemens von Metternich of Austria to obtain a release of the victims were of no avail.

As a result the brilliant orator statesman and lawyer Adolph Crémieux, the Orientalist Solomon Munk from France, and Sir Moses Montefiore from England were sent as mediators to Alexandria to plead with the khedive. In the summer of 1840, Montefiore and Crémieux set off for Egypt and Syria to win the freedom of the Jews of Damascus. The fate of the delegation was monitored by the European press as the Damascus affair became a cause célèbre. Newly emancipated European Jewry was haunted by the specter of a return to medieval anti-Jewish prejudice. British parliamentary liberals were also concerned about the continued use of torture and the need for Ottoman judicial reform.

In August, Montefiore and Crémieux successfully obtained the release of the tortured Jews of Damascus, but Muhammad Ali refused to exonerate them. Montefiore and Crémieux then proceeded to Istanbul to obtain the sultan's condemnation of the libel and future protection for Ottoman Jewry. The Firman of Abdülmecit I of 6 November 1840 denounced the blood libel and stressed "that the charges made against them and their religion are nothing but pure calumny." The sultan further specified that Jews were to be specifically included in the reforms embodied in the Hatt-i Serif of Gülhane and that "the Jewish nation shall possess the same advantages and enjoy the same privileges as are granted

to the numerous other nations who submit to our authority. The Jewish nation shall be protected and defended."

One of the immediate consequences of the Damascus affair was the issue by Palmerston of instructions to all the British representatives in the Levant and Syria, placing the Jews under their special protection and informing them that so far as non-British subjects were concerned the Turkish Government desired their attention to be directed to any case of oppression, and had promised the British Ambassador that "it will attend to any representation which may be made to it by the Embassy, of any act of oppression practiced against the Jews." The services of the British Consul at Jerusalem were required in this connection on several occasions, notably on one in 1847, when he was instrumental in suppressing in its first stage a revival by the Greek priests and pilgrims of the terrible Blood Accusation.

Despite Cremieux and Montifiore's success and the imperial laws, blood libels recurred throughout the Middle East. Libels in Damascus (nine occurred there between 1840 and 1900), Aleppo, Beirut, Chios, Safad, the Dardanelles, Gallipoli, Cairo, Alexandria, Dayr al-Qamar, Hamadan in Iran, Salonika, Smyrna, and elsewhere were instigated by Armenians and Greeks as well as Muslims. The havoc wrought by these repeated accusations was partially responsible for the decline and emigration of Ottoman Jewry beginning in the late nineteenth century. The vulnerability of Ottoman Jewry led as well to the formation of the Alliance Israélite Universelle in 1860.

A medal of Adolph Cremieux illustrates this article.



THE PREMIER CALIFORNIA BANKER

Isais Wolf Hellman, a Jewish immigrant, was born in Bavaria on October 3, 1812. He arrived in Los Angeles when he was seventeen years of age, and immediately procured employment in a clothing store. Starting thus, a poor boy, with a meager knowledge of the English language, he, by his industry, energy and application to business, amassed a monumental fortune. From an unknown immigrant, without friends or influence, before he was forty years of age he had attained an international reputation as a banker.

He was doing a mercantile business and had a large old-fashioned Tilden & McFarland safe. Miners would come in, with those long buck-skin purses, in vogue in early days, and would deposit their gold dust with him. He had at times more than \$200,000 in gold dust at a time. His safe was in a building that a child could have broken into and yet it was never robbed. Probably one reason was the fact that any kind of a thief, even a horse thief, when captured, was swung up to a neighboring tree without a trial. Merchants would also deposit gold with him, where they had no safes.

These miners would get gloriously drunk and gamble. When out of funds, they would come back to him, got out the purses deposited in their respective names, take out gold dust, tie the purse up again and put it back. Finally a great big double-jointed Irishman, who had been on a glorious drunk and spent money freely, came to get the remnant of his deposit. His purse was nearly empty. He was now sober. He looked at it and, with an oath, he said: 'You dirty Jew, you have stolen my gold.' Fortunately, a companion, who had stayed sober, was with him, and that companion had been with him every time he opened his sack. He put his hand on Pat's arm, and said: Pat, that will not do. It is not true. I have been with you. I told you not to drink and gamble, but you would do it. You took this gold out yourself, and you must apologize to Mr. Hellman,' which he did.

It was against his commercial instincts to have so much gold not earning anything, and that, after this incident with the Irishman, he said to himself, 'What is to prevent one of those fellows from cracking me over the head, sticking a knife into my ribs, or shooting me,' and, as he was a man of peace, he cudgelled his brains what to do.

He got hold of a good friend who was running a paper, and between them they fixed up some passbooks and some deposit slips marked 'I. W. Hellman, Banker.' He had a carpenter fence off a corner of his store, in

which he put the safe, and hung up the sign, 'I. W. Hellman, Banker.' The next miner who came along with gold dust was told he could not leave it there. 'I will buy your gold dust, at current price and I am now running a bank. Here, see this book. You can deposit the money with me, take this book and take it out as you please. All checks drawn on me, while your money lasts, will be paid.' The scheme took and, strange to say, miners spent much less money after they began to make the deposits, than they did before. Many of them left thousands and thousands of dollars with him, and when the mines gave out many of them built houses, barns, etc., and became prosperous farmers, and always had a high regard for Hellman.

Starting as an humble employee, he, in a short time, assumed a place in the front, rank of the social, business and political life of Los Angeles. Engaged in active business in California for sixty years, he was, at the time of his death, one of the few remaining human links connecting the crude beginnings of 1860, with the magnificent development of the state's resources, as they exist in 1920. He was an integral part of and an important factor in this development.

He was not an ordinary man but, in some respects, a super-man. He had broad vision, sound judgment and unquestioned integrity. He had faith in humanity, faith in the country of his adoption, in her government, in her institutions, in Los Angeles and her people. He always stood for law and order, for good government, for morality and decency.

While the Civil war was being waged, although a young man, and as many of the leading citizens of Los Angeles were southern men and sympathized with the south, he was loyal to the Union and threw his influence against the rebellion. When the United States declared war against his fatherland, he loyally supported this government and gave freely of his wealth to all war charities, and supplied the sinews of war by making heavy purchases of both Liberty and Victory bonds.

Isais Hellman was at all times an optimist. When things looked their worst, he consoled the down-hearted and proclaimed that a better day was coming. He always looked upon the bright side of life. He was an optimist when, with the first fifty dollars he had saved before he was eighteen years of age, he bought the property still owned by his estate at; Seventh and Hope Streets in this city. He was an optimist when he purchased the lot upon which this bank stands and built his dwelling house thereon. He was an optimist when he purchased vineyards and farming lands, at times when they were not regarded as good investments, and when the returns from them were exceedingly meager.

He was an optimist when he first ran his banking business in this city; when he invested his capital in and loaned his energies to the Los Angeles City Water Company; when he built the Main Street car line, in days when capital was scarce and the population of the city slight; and, later, when he assisted in giving to this section that splendid interurban car-line system known as the Pacific Electric Railway. He was an optimist when he encouraged and assisted every enterprise which tended to the upbuilding of California.

But, while he was an optimist, he was never a speculator or a boomer. He proceeded cautiously with his investments, buying only what he could pay for. While he was a most eminent financier, he was never known to engage in high finance. He always stood for better banking and better business methods.

In 1887, when the people of southern California lost their heads and were indulging in wild speculation in real estate, in which fortunes are made on paper overnight, he scented the danger ahead of them. One morning he announced with some emphasis, to his best friends and customers, that, no longer, could any of them borrow one dollar, from any of his banking institutions, for speculative purposes. His competitors were compelled to follow his example. In twenty-four hours the boom broke. Liquidation set in. The people soon realized the folly they had been indulging in. Those who condemned him at first soon praised him for the stand he had taken, realizing that he had saved this community from untold financial disaster. Speculation was dropped, and a systematic development of the resources of this section set in, which has never since once halted.

He regarded character as a supreme business asset. He realized that an honest, industrious and economical man was bound to succeed. Such a man he was ever willing to assist, frequently with his private funds, if he thought a loan from his bank was not justified. In financial affairs his genius was Napoleonic. He had the vision to foresee, the ability to plan, the courage to execute. He gathered about him, the best men in the community. His instinct in picking out associates and assistants was unfailing.

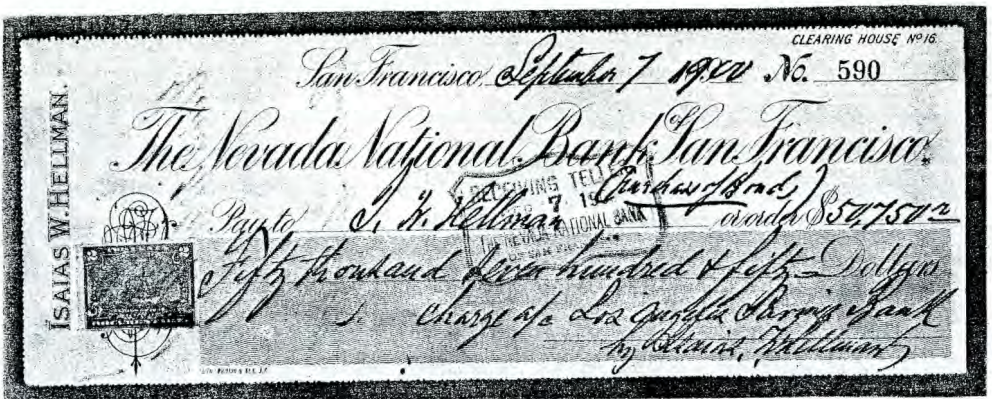
He was at all times a humane and a just man. He never took advantage of another's necessity. He played life's game fairly, above-board and honestly. He was especially loyal to his friends and business associates.

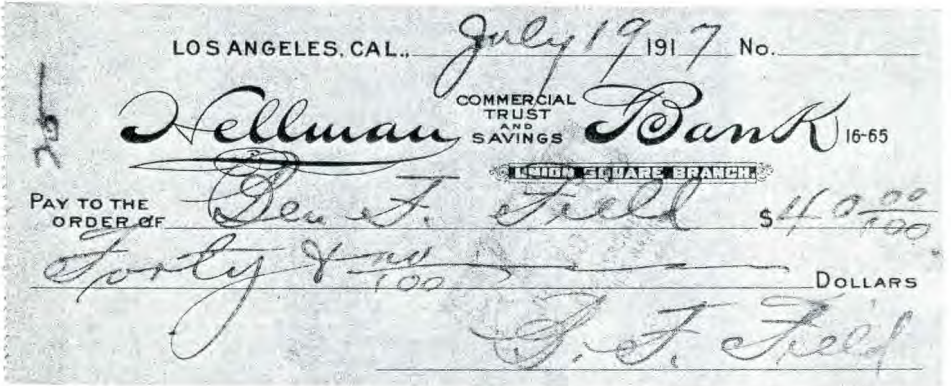
In 1890 he left Los Angeles to take up the rehabilitation of the Nevada Bank of San Francisco, which, owned by men of great fortunes but without banking experience, had all but gone on the rocks. Under his

management, this bank and the Wells Fargo Bank were consolidated and converted into the Wells Fargo Nevada National Bank. Guided and controlled by his financial genius, the growth of this institution was phenomenal, and it became one of the financial bulwarks of the state of California. Its strength is admitted and its reputation for solidity world-wide. Today, the Wells Fargo Bank has purchased the Wachovia Bank in Florida which became insolvent because of the financial crisis, and without federal government assistance.

In San Francisco, Isais Hellman immediately assumed a first place among the bankers, not only of that city, but among those of the world at large. He always led, never followed. In 1887, when the Los Angeles Clearing House Association was formed, he was elected its president, serving two terms in that capacity. In 1893 he was elected president of the California Bankers' Association, serving one term with great credit to himself. No man stood higher in this community than he did when he left it. He was honored and respected in his private life, which was ideal and faultless. He was adored by his business associates. "He always had the courage of his convictions. If a thing was right, he was for it. If it was wrong, he was against it. In banking, his motto ever was "Safety First." He conducted his banks upon a safe basis. They never gave him sleepless nights. He did not regard a banker as one exercising a public utility, but as a trustee, (first) for his depositors, (second) for his stockholders. He never allowed profits to his bank to sway his judgment towards an unsound proposition. His banks were always ready for the most unexpected emergencies.

Isais Wolf Hellman passed away April 27th, 1920. Many memorials were read attesting to his fine character.





I. W. HELLMAN, President. FRANK
DEPOSITE!
A. E. & Co.
 WITH
Farmers' and Merchants' Bank,
 OF LOS ANGELES.
 Los Angeles. *Sept. 7. 1877*

	DOLLARS.	CENTS.
Coin	240.00	
Gold Notes		
Cheques		

(Two Hundred and forty dollars)
Supplie

FARMERS' AND MERCHANTS' NATIONAL BANK OF LOS ANGELES



THE FATHER OF ZIONISM

At the time of the Hanukka ball, which took place in Paris in 1903, Max Nordau was a recognized physician and also a best-selling writer, whose vast output of fiction, drama and social philosophy had been translated into 15 languages. He was also a renowned researcher interested in the developing fields of psychiatry and women's problems, having studied under Cesare Lombroso, a progressive Italian-Jewish professor of medicine .



Max Nordau
Oil Painting by His Daughter Maxa Nordau

"Death to Nordau the East African!" cried a man firing a pistol at close range. He missed, but wounded a bystander instead. The intended victim was an international celebrity and the most illustrious name in the early Zionist movement. He fired his shots at because three months earlier, at the Sixth Zionist Congress, Max Nordau, out of

loyalty to Herzl, defended the leader's doomed "Uganda Scheme," This proposal by the British Government to the World Zionist Organization for the establishment of a Jewish colony had deeply split the Congress.

Nordau coined the phrase *Nachstasy*, night shelter for the scheme and advocated its adoption as a temporary shelter for the Jewish people from the miseries of the pogroms in Europe. The Russian group, which were the majority of members that violently opposed any opposition to the thought of only Palestine as the homeland stormed out of the conference. The Uganda Scheme was finally rejected by the Seventh Congress. It is believed the fierce antagonism among the delegates helped bring about the death of Herzl the following year.

Simon Maximilian, or Simcha Südfeld was born on 29 July 1849 in Budapest, then part of the Austrian Empire. His family were religious Orthodox Jews and he attended a Jewish elementary school, then a Catholic grammar school, before achieving a medical degree. He worked as a journalist for small newspapers in Budapest, before heading to Berlin in 1873, and changing his name to Max Nordau. He soon moved to Paris as a correspondent for *Die Neue Freie Presse* and it was in Paris that he spent most of his life.

Nordau was an example of a fully assimilated and acculturated European Jew. He was married to a Protestant Christian woman, and despite his Hungarian background, he felt affiliated to German culture, writing in an autobiographical sketch, "When I reached the age of fifteen, I left the Jewish way of life and the study of the Torah... Judaism remained a mere memory and since then I have always felt as a German and as a German only."

Nordau's conversion to Zionism was eventually triggered by the Dreyfus Affair. He witnessed the Paris mob outside the *École Militaire* crying "à morts les juifs!" Many Jews, amongst them Theodor Herzl saw in the Dreyfus Affair evidence of the universality of anti-Semitism. Nordau went on to play a major role in the World Zionist Organization as his fame certainly helped bring attention to the Zionist movement. He can be credited with giving the organization a democratic character.

Herzl and Nordau first met in 1892 when Herzl visited the famous doctor for a medical problem. The conclusion was that Herzl converted a man to Zionism, a man who was able to open the doors to the powerful and rich. Nordau was also deeply affected by the realities of anti-Semitism, as revealed so glaringly by the Dreyfus Affair. He was known as an atheist and critic of traditional nationalism, so that when he joined Herzl, many free-thinking people decided that if a man like Nordau takes up this cause, perhaps there is something in it.

Together with David Wolfssohn, Nordau and Herzl formed a Western European triumvirate who represented "Political Zionism," as opposed to the "Practical Zionism" of the Russians. The elegance and formality of the Europeans were, along with many other things, anathema to the Russian Jews.

Nordau was central to the Zionist Congresses which played such a vital part in shaping what Zionism would become. Herzl had favored the idea of a Jewish newspaper and an elitist "Society of Jews" to spread the ideas of Zionism. It was Nordau, convinced that Zionism had to at least appear democratic, despite the impossibility of representing all Jewish groups, who persuaded Herzl of the need for an assembly. This appearance of democracy certainly helped counter accusations that the "Zionists represented no one but themselves."

There would be eleven such Congresses in all, the first, which Nordau organized, was held in Basle on the 29-31 August 1897. His fame as an intellectual helped draw attention to the project. Indeed the fact that Max Nordau, the trenchant essayist and journalist, was a Jew came as a revelation for many. Herzl obviously took center stage, making the first speech at the Congress. At the First Congress, where Nordau's speeches were hailed as models of brilliant rhetoric, he had intended to appear in the relative simplicity of a frock coat. At Herzl's insistence he changed to full dress — swallow-tails and white tie. Nordau's speech followed with an assessment of the Jewish condition in Europe. He used statistics to paint a portrait of the dire straits of Eastern Jewry and also expressed his belief in the destiny of Jewish people as a democratic nation state, free of what he saw as the constraints of Emancipation.

Nordau's speeches to the World Zionist Congress reexamined the Jewish people, in particular stereotypes of the Jews. He fought against the tradition of seeing the Jews as merchants or business people. He saw the Jewish people as having a unique gift for politics, a calling which they were unable to fulfill without their own nation-state. Whereas Herzl favored the idea of an elite group forming policy, Nordau insisted the Congress have a democratic nature of some sort, calling for votes on key topics.

Nordau developed his famous — but now forgotten — "Nordau Plan." This proposed evacuating 600,000 Jews from Eastern Europe and moving them to Palestine immediately. The figure of even one million was also mentioned. In this way, a majority would be established for a Jewish state, and not some vague concept such as the "national home" of the Balfour Declaration. And, as Nordau put it,

even if thousands of these Jews should fall by the wayside," they should be considered casualties of war.

Weizmann was acid in his criticism of the Nordau Plan, "if plan it can be called, which proposed the transfer of a million Jews to Palestine in one year," ignoring all practical problems and proceeding on the cruel and dangerous assumption that "if, of that million, two or three hundred thousand perished, the remaining seven or eight hundred thousand would 'somehow' be established." Nordau's supporters pointed out, that he was perfectly aware of the magnitude and difficulties of the plan. It took the Holocaust and the aftermath of World War II, to show it could be done.

Max Nordau survived the attempt on his life by 20 years and died in Paris, France in 1923. In 1926 his remains were moved to Tel Aviv. The special train carried his coffin to Tel Aviv, where tens of thousands of people, rabbis, officials, and even the British Commissioner attended the ceremony. His unfulfilled dream was to spend his last years in the city because as his widow wrote "had he not inspired his people, Tel Aviv would not exist."

A medal was made in honor of Max Nordau's 70th birthday, in 1919 three years before he died. Most were struck in brass and are quite scarce. Perhaps 10 or 20 were made in silver, originally to give to friends of Nordau, all dignitaries no doubt. The obverse shows a portrait of Max Nordau. The reverse has "Jewish National Fund" in Hebrew, "JNF", and silver English hallmarks that date the manufacture of this piece to 1919, in London, along with the silversmiths initials "LW"



THE GRAND SANHEDRIN

The Grand Sanhedrin was a Jewish high court convened by Napoleon I to give legal sanction to the principles expressed by the Assembly of Notables in answer to the twelve questions submitted to it by the government. The name was chosen to imply that the Grand Sanhedrin had the authority of the original Sanhedrin that had been the main legislative and judicial body of the Jewish people in classical and late antiquity

An Assembly of Jewish notables was summoned in April 1806 by the Emperor to consider a set of 12 questions. Those who attended were largely from the Bordeaux or Rhine regions. They were led by Rabbi David Sinzheim of Strasbourg, who presently became the president of the Sanhedrin. The questions presented were:

Is it lawful for Jews to have more than one wife?

Is divorce allowed by the Jewish religion? Is divorce valid, although pronounced not by courts of justice but by virtue of laws in contradiction to the French code?

May a Jewess marry a Christian, or [May] a Jew [marry] a Christian woman? or does Jewish law order that the Jews should only intermarry among themselves?

In the eyes of Jews are Frenchmen not of the Jewish religion considered as brethren or as strangers?

What conduct does Jewish law prescribe toward Frenchmen not of the Jewish religion?

Do the Jews born in France, and treated by the law as French citizens, acknowledge France as their country? Are they bound to defend it? Are they bound to obey the laws and follow the directions of the civil code?

Who elects the rabbis?

What kind of police jurisdiction do the rabbis exercise over Jews? What judicial power do they exercise over them?

Are the police jurisdiction of the rabbis and the forms of the election regulated by Jewish law, or are they only sanctioned by custom?

Are there professions from which the Jews are excluded by their law?

Does Jewish law forbid the Jews to take usury from their brethren?

Does it forbid, or does it allow, usury in dealings with strangers?

At one of the meetings of the Notables, Commissioner Comte Louis Matthieu Molé expressed the satisfaction of the emperor with their answers, and announced that the emperor, requiring a pledge of strict adherence to these principles, had resolved to call together a 'great sanhedrin' which should convert the answers into decisions and make them the basis of the future status of the Jews, create a new organization, and condemn all false interpretations of their religious laws.

In order that this sanhedrin, reviving the old Sanhedrin of Jerusalem, might be vested with the same sacred character as that time-honored institution, it was to be constituted on a similar pattern: it was to be composed of seventy-one members—two-thirds of them rabbis and one-third laymen. The Assembly of Notables, which was to continue its sessions, was to elect the members of the sanhedrin, and notify the several communities of Europe of its meeting, "that they may send deputies worthy of communicating with you and able to give to the government additional information." The Assembly of Notables was to appoint also a committee of nine, whose duty it would be to prepare the work of the sanhedrin and devise a plan for the future organization of the Jews in France and Italy.

On October 6, 1806, the Assembly of Notables issued a proclamation to all the Jewish communities of Europe, inviting them to send delegates to the sanhedrin, to convene on October 20. This proclamation, written in Hebrew, French, German, and Italian, speaks in extravagant terms of the importance of this revived institution and of the greatness of its imperial protector. While the action of Napoleon aroused in many Jews of Germany the hope that, influenced by it, their governments also would grant them the rights of citizenship, others looked upon it as a political contrivance.

The opening of the sanhedrin was delayed until Feb. 9, 1807, four days after the adjournment of the Assembly of Notables. Its seventy-one members included the rabbis sitting in the Assembly, to whom were added twenty-nine other rabbis and twenty-five laymen. Its presiding officers, appointed by the minister of the interior, were: David Sinzheim, rabbi of Strasbourg (president); Joshua Benzion Segre, rabbi, and member of the municipal council of Vercelli (first vice-president); Abraham de Cologna, rabbi of Mantua (second vice-president). After a solemn religious service in the synagogue, the members assembled in the Hôtel de Ville, in a hall specially prepared for them. Following the ancient custom, they took their seats in a semicircle, according to age, on both sides of the presiding officers, the laymen behind the rabbis. They were attired in black garments, with silk capes and three-cornered hats.

The sittings were public, and many visitors were present. The first meeting was opened with a Hebrew prayer written by David Sinzheim; after the address of the president and of Abraham Furtado, chairman of the Assembly of Notables, it was adjourned. At the second sitting, Feb. 12, 1807, deputies Asser, Lemon, and Litwack, of the newly constituted Amsterdam Reform congregation Adat Jeshurun, addressed the sanhedrin, Litwack in Hebrew, the others in French, expressing their entire approval of the Assembly and promising their hearty support. But the deputies were greatly disappointed when the president, after having answered them in Hebrew, invited them to be silent listeners instead of taking part in the debates as the proclamation of the Notables had caused them to expect. Addresses from congregations in France, Italy, and the Rhenish Confederation, especially from Neuwied and Dresden, were also presented.

In the sittings of Feb. 16, 19, 23, 26, and March 2, the sanhedrin voted without discussion on the replies of the Assembly of Notables, and passed them as laws. At the eighth meeting, on March 9, Hildesheimer, deputy from Frankfurt-am-Main, and Asser of Amsterdam delivered addresses, to which the president responded in Hebrew expressing great hopes for the future. After having received the thanks of the members, he closed the sanhedrin. The Notables convened again on March 25, prepared an official report, and presented it on April 6, 1807; then the imperial commissioners declared the dissolution of the Assembly of Notables.

The decisions of the sanhedrin, formulated in nine articles and drawn up in French and Hebrew, were as follows:

that, in conformity with the decree of R. Gershom ben Judah, polygamy is forbidden to the Israelites;

That divorce by the Jewish law is valid only after previous decision of the civil authorities;

That the religious act of marriage must be preceded by a civil contract;

That marriages contracted between Israelites and Christians are binding, although they can not be celebrated with religious forms;

That every Israelite is religiously bound to consider his non-Jewish fellow citizens as brothers, and to aid, protect, and love them as though they were coreligionists;

That the Israelite is required to consider the land of his birth or adoption as his fatherland, and shall love and defend it when called upon;

*That Judaism does not forbid any kind of handicraft or occupation;
That it is commendable for Israelites to engage in agriculture,
manual labor, and the arts, as their ancestors in Palestine were
wont to do;*

*That, finally, Israelites are forbidden to exact usury from Jew or
Christian.*

In the introduction to these resolutions the sanhedrin declared that, by virtue of the right conferred upon it by ancient custom and law, it constituted, like the ancient Sanhedrin, a legal assembly vested with the power of passing ordinances in order to promote the welfare of Israel and inculcate obedience to the laws of the state. These resolutions formed the basis of all subsequent laws and regulations of the French government in regard to the religious affairs of the Jews, although Napoleon, in spite of the declarations, issued a decree on March 17, 1808, restricting the Jews' legal rights. The plan of organization prepared by the committee of nine, having for its object the creation of consistories, was not submitted to the Sanhedrin, but was promulgated by Napoleon's decree of March 17, 1808.

The Sanhedrin medal was struck in 1806. The obverse shows a portrait of Napoleon as emperor. The reverse side personifies the Jews accepting the scrolls of law from the emperor.



APOLLONIA PALAESTINA, AN IMPORTANT CITY IN ISRAEL'S HISTORY

By Marvin Tameanko

Israel is a veritable treasure house of antiquity and is famous for its archaeological sites but, imagine this, you can visit a place where the ancient Canaanites and Phoenicians manufactured their famous purple dye, where Persian warriors camped on their march to besiege Jerusalem, where Alexander the Great rested on his way to Egypt, where the Syrian/Greek kings docked their warships, where the Maccabean kings conquered their Seleucid oppressors, where the Romans destroyed then reconstructed a city, where Byzantine merchants traded and prospered, where Richard I of England and his Crusader knights defeated the Saracen ruler, Saladin, and where the Mameluke sultan, Baybars, brought final destruction. This place, called Apollonia Palaestina in ancient days, is located on the Mediterranean coast 1.25 miles (2 Km) from Herzliya and only 9.5 miles (15 Km) north of Tel Aviv. The site was made into a national park in 2002 to protect the Crusader ruins located there and preserve the scenic landscape with its spectacular view of the sea. Excavations at Apollonia exposed 1,800 years of continuous occupation and revealed the city's direct connection to some of the greatest characters and events in the story of Israel. And remarkably, the coins struck and used in Apollonia illustrate the narrative of this history

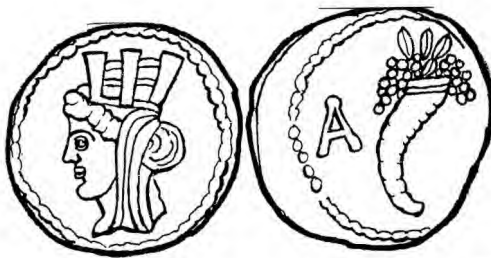
The first settlement at Apollonia was established by the Phoenicians in the 6th century BC as a harbor and trade market and they called it Resheph, after the name of the Canaanite god of war and the underworld. The main industry in Resheph was the making of purple dye from the murex mollusks found in abundance on the seashore. From this seaport the Phoenician traders shipped their famous purple cloth all over the Mediterranean world. As Resheph prospered, it became a rich prize fought over by the neighboring powers. The Persians conquered the city, which they called Rishpon, in the 5th century BC and placed it under the rule of Sidon, the city now in Lebanon. After Alexander the Great defeated the Persians he passed by Resheph/Rishpon on his way to Egypt in 332 BC, and in 301, the Seleucids of Syria, the successors of Alexander, took over the city, renamed it Apollonia, after Apollo, the Greek deity who was equivalent to the Canaanite god, Resheph, and made it into an important seaport. The name Apollonia was very popular in the Hellenistic world where many people revered the great sun-deity Apollo.

Cities named Apollonia were established in several countries such as Thrace, Illyria, Macedonia, Crete, Mysia, Ionia, Caria Lycia, Pisidia and in Lydia. Apollonia in Judaea was mentioned by many ancient authors including the Greek geographer, Ptolemy, in his book titled *Geography*, the Roman historian Pliny the Elder, in his work *Natural History*, Book V, Syria, and the Jewish/Roman historian, Flavius Josephus.



The Greek/Syrian god, Apollo, drawing of a statue located in the Vatican Museum, Rome.

Under the Seleucid rulers, Apollonia became an important commercial center trading with the cities along the eastern Mediterranean coast and on Cyprus. The main products exported from Apollonia were spices from the East, or fruits, wine and animals from the local areas. In exchange, Apollonia received timber, pottery, copper, iron and slaves. Because it was an international port, Apollonia used the contemporary Seleucid and Greek silver coinage for large transactions but struck bronze coins for use as small change in its local markets. A small coin, presumed to have been issued in the city, showed the head of the Greek/Syrian city goddess, Tyche (Fortuna), wearing a turreted crown, on the obverse, and a cornucopia, representing the success and wealth of the city, on the reverse. The Greek letter A to the left of the cornucopia is the abbreviation for the city's name.



A 12 millimeter bronze coin struck in the 2nd centuryBC, in Apollonia for use in the markets. Numismatique de la Terre Sainte by F.D. Saulcy, cited as De Saulcy Plate VI, no. 1

In 95 BC the Hanmonean (Maccabean) king, Alexander Jannaeus, 103-76 BC, expanded his domains and, envious of the wealth generated by the port cities on the coast, conquered the Seleucid city of Apollonia and annexed it to his kingdom. Flavius Josephus, the Jewish/Roman historians mentioned in his book, *The Antiquities of the Jews*, Book 13, Chapter 15, 4, that Alexander Jannaeus, by the end of his reign, controlled all of the maritime cities on the coastline including Apollonia. Jannaeus enlarged Apollonia, settled many Jewish soldiers and merchants there, and enlarged the economy. The coins of the Judaeans kings, beginning with Alexander Jannaeus, became the common currency of Apollonia and this stimulated the commerce that passed through the city's port and marketplace. Jannaeus's early coinage showed an anchor, copied from the Seleucid coins, to provide some continuity in coinage designs but also to advertise the fact that the Jewish kingdom possessed a merchant and war fleet and contained a number of newly-acquired, maritime cities. The reverse of the coin displayed the lily, the common floral symbol of Judaea.



A coin of Alexander Jannaeus, 103-76 BC, which replaced the Syrian coinage in the market places of Apollonia after 95 BC. It shows an anchor on its reverse perhaps to commemorate the king's recent acquisition of the seaport cities on the Mediterranean. *Ancient Jewish Coinage* by Y. Meshorer, hereafter cited as Meshorer, Vol I, Aa3

In 64 BC, the Romans, led by Pompey the Great, invaded Judaea and defeated the Jews. He captured Jerusalem by simply attacking on a Saturday when he knew the defenders would not fight and violate the Sabbath. Josephus recorded in his book, *The Wars of the Jews*, Book I, Chapter 8, 4, that during this war Apollonia was severely damaged but the Roman governor of Syria, Aulus Gabinius, restored the city in 57 BC and the new city established this year as its foundation date. Later, during the First Revolt of the Jews against Rome, AD 66-70, Vespasian conquered the rebels who had seized Apollonia and, eliminating the Jewish administration, placed it directly under Roman control. At that time Roman merchants replaced the local businessmen and took over the lucrative trade and commerce of the area. In AD 113, the city suffered a devastating earthquake but quickly recovered and, rebuilt as a larger seaport, it became the most important harbor on the coast between the ports of Jaffa and Caesarea Maritima. After Hadrian defeated the Jews in the Bar Kochba War, in AD 135, the Romans changed the name of Judaea to Palaestina (Palestine) and Apollonia was renamed as Apollonia Palaestina to differentiate it from the several other cities in the Empire with the same name. The renamed city continued to prosper well into the 4th century AD and benefited from the commercial activities of the city's mixed population of Romans, Greeks, Jews, Samaritans, Syrians and early Christians. At that time the Romans struck bronze coins in Apollonia for the local market places. These Roman provincial coins carry dates, given in Greek letters, that mark the number of years from the Roman rebuilding of the city by Aulus Gabinus in 57 BC. Unfortunately, these coins are extremely rare and the unique coin shown below was purchased in Jerusalem by F. De Saulcy in the late 19th century. The date in the reverse left field is heavily worn and cannot be deciphered but may be the Greek letters, Alpha, Kappa, Sigma, meaning 1+20+200, for year 221 dating after the restoration in 57 BC and therefore equal to AD 164, during the reign of Lucius Verus.



A bronze coin, 25-millimeters in diameter, struck in Apollonia for the emperor Lucius Verus, AD 161-169. The reverse shows an

overflowing cornucopia, symbolizing the wealth and prosperity of the city, within a laurel wreath. The inscription states **APOLLONIATON** in Greek letters, meaning 'of Apollonia'. De Saulcy, Plate VI, no. 2.

Apollonia reached its apogee during the Byzantine period, beginning about AD 450, when it was enlarged and became the most important seaport in the area and the main terminal for the trade caravans that traveled down the *Via Maris*, the coastal road of Palestine. Also, the city prospered by exporting the agricultural produce of the surrounding, fertile Sharon Plain. This consisted of the highly prized Palestinian wine, figs, dates and olive oil from the local farm estates. Industry in the city expanded beyond the traditional purple cloth manufacturing to include factories making decorative, colored glassware, made from a material invented in Egypt and which became highly esteemed by the entire western world. During the late 4th century AD, the Christian church became dominant in the affairs of the city and the citizens of other religions were cruelly persecuted. The Jews of Apollonia were eventually forced to emigrate to more friendly cities in the north. By the 5th century AD Apollonia became the Episcopal See and a prominent Christian pilgrimage center in the area then designated as 'Palaestina Prima'. To promote this prestigious status, a magnificent church was built in the southwestern part of the city. Moreover, Apollonia continued to be a vital Byzantine commercial center and an important seaport all during the next two centuries. Not large enough to support a mint and issue its own coins, Apollonia used the Byzantine coins struck in nearby Jerusalem as their common currency. These coins, usually of gold and bronze, were struck by the Byzantine emperors specifically for circulation in Palestine so mint marks made up of the Greek letters **IP** (JR, for Jerusalem in English), on the gold, and **IEPOCO**, short form for the Greek name **IEPOCOLYMA**, Jerusalem in English, on the bronze, appeared on the reverses of these coins.



A bronze follis (40 nummi) of the Byzantine emperor, Heraclius, AD 610-641, struck in Jerusalem and probably used in the markets of Apollonia. The mint mark, the Greek letters IEPOCO', for JERUSU, appeared in the exergue of the reverse. *Byzantine Coins and Their Values* by David R. Sear, 852b.

In AD 640 the Muslims conquered all of Palestine and renamed the city of Apollonia as Arshuf, the Arabic form of its original Canaanite name, Resheph. The Muslims reduced the size of the city and decreased the port area to make the city more defensible. The whole city was then surrounded with a fortification wall to protect it from invasions by the Byzantines. Under Muslim control the commerce of Arshuf began to decline, its population dwindled, and during the next 400 years as the city deteriorated, its harbor began to silt up and soon the city became a small, provincial town neglected by its Muslim rulers.

The First Crusade in AD 1096-1099 brought Palestine and Apollonia back into the mainstream of western history. In 1099, after seizing Jerusalem, the Christian knights attempted to take Arshuf but failed. In 1101 under Baldwin I, AD 1100-1118, the first King of Jerusalem, and with the aid of a Genoese fleet, Arshuf was conquered and renamed as Arsur, a Latinized form of the Muslim name.

The Crusaders strengthened the walls of the city, restored the harbor, constructed a fortress and built a dry moat all around the city. Later, in the mid-12th century AD, Arsur and the entire Plain of Sharon was awarded to the noble, French Crusader family named d'Ibelin as their domain. They made Arsur the capital city and the epithet d'Arsur, 'of Arsur', was added to their knightly titles.

The coin-like seal of Arsur showed the crusader Balian d'Ibelin on horseback, as the Constable of Jerusalem, on the obverse. The title, Constable, from the term 'Count of the Stable', was the highest official of the royal court and the warden or keeper of its fortress or castle. The legend on the seal, in abbreviated old French, stated B.(lian) DYBEL(in) S(eigneur) D'ARS(ur) COESTABL(e) DOU REAVME D(e) I(Je) R(usa) L (e) M, meaning 'Balian d'Ibelin, Lord of Arsur, Constable of the Kingdom of Jerusalem'. The reverse of the seal depicted the city of Arsur with its walls and fortress. The legend on the reverse, given in full form said, CE EST LE CHASTIAU D'ARSUR, translated into English as, 'This is the Castle of Arsur'.



The Crusader seal of Arsur (Apollonia) showing Balian d'Ibelin, Constable of Jerusalem, on horseback on the obverse and the fortress of Arsur of the reverse.

The d'Ibelin territory was too small to support a mint and, as d'Ibelin was only a lowly vassal to the King of Jerusalem, the markets in Arsur probably used the commonly circulating coins struck for Baldwin III, AD 1143-1163. These were billon deniers, the term denier being derived from the older Roman word 'denarius'. Billon was a heavily debased silver alloy more copper than silver. Baldwin's deniers featured the Crusader, Maltese type of cross on the obverse surrounded with the legend, REX BALDVINUS, meaning King Baldwin. The reverse of the coin showed a fortress supposedly representing the ancient Tower of David in Jerusalem which had been converted into a Crusader castle. The Latin inscription on the obverse, DE HIERSALEM, means 'of Jerusalem.'



A billon denier of Baldwin III, AD 1143-63, the King of Jerusalem, the coins commonly used in the city of Arsur. *Coins of the Crusader States* by Malloy, Preston and Seltman, Jerusalem Baldwin III, coin no. 1.

In 1187 Al Nasir Salah al Din Yusuf I, better known to history as 'Saladin', the Ayyubid ruler of Egypt, AD 1169-1193, fought his way into the history of Apollonia. In that year the Crusaders were crushed by the forces of Saladin at the Horns of Hattin and nearby Arsur fell into his hands. Once again the city's name was changed back to the Muslim, Arshuf. Balian d'Ibelin, one of the few knights to survive the battle at Hattin, fled back to Jerusalem but all the leaders and most of the knights

were left in the city. As Saladin approached, Balian took command in Jerusalem and knighted sixty young sons of the knights to help defend the city. A highly fictionalized version of the story of Balian d'Iberlin's life and his defense of Jerusalem was made into a Hollywood film, titled 'The Kingdom of Heaven', in 2005 and a stage-set town representing Arsuf was built to provide some of the background scenery. After a devastating two-week siege Balian realized that the city could not hold out so he negotiated a surrender with Saladin and, using all the coins in the royal treasury, ransomed the knights and about one half of the Latin Christian citizens of Jerusalem. The remainder were marched off to a life of slavery. However, a magnanimous Saladin invited all the Jews and the original Orthodox Greek Christians living in Jerusalem to remain and he protected them from harm.

In the short period of peace that followed, the Muslims restored the seaport in Arsuf and restored it as a commercial port. The fine gold coins of Saladin, struck in Damascus and in Alexandria, Egypt, then became the circulating currency in the city. Saladin's gold coins, prized throughout the Middle East as the readily acceptable trade coinage, was used for the commercial transactions in the city.



A gold dinar of Saladin, AD 1169-1193, struck in Alexandria or Cairo, and which probably circulated in Arsuf. *A Checklist of Islamic Coins* by Stephen Album, 785.2.

During the Third Crusade, in 1191, King Richard I of England defeated Saladin outside Apollonia in the famous Battle of Arsuf, and the city was returned to the d'Arsuf family. In 1241, the new Lord of Arsuf, Jean

d'Ibelin, began the construction of an enormous fortress in the northern part of the city, overlooking the sea but Jean died in 1258 and his son Balian II was too weak to hold off the new attacks by the Mameluke Muslims and so relinquished his domain and transferred it to the Order of the Knights Hospitaller from Jerusalem.

Soon after this, the d'Ibelin family left Palestine and relocated to the Crusader kingdom of Cyprus. However, even the Hospitallers, renowned warriors of the Crusades, could not hold out against the Mameluke Sultan of Egypt, Al Zahir Baybars I, AD 1260-1277 who, in a 40-day siege, conquered Arsuf. Baybars treacherously broke his promise of safe conduct given to the Knights in the city and his soldiers slaughtered them as they left the fortress. Baybars forces then sacked Arsuf and burned it to the ground.

Arsuf was never rebuilt and the ruins of the Crusader fortress, surrounded by piles of ballistae, the catapult stones, shot at the walls by the Mamelukes, can still be seen on the site. The few remains of the stone walls, harbor and, of course, the sandy beaches of the Mediterranean are still there and serve to remind us of the glorious story of Apollonia.

History has a long memory, especially in Israel, so a modern town neighboring Apollonia was named Rishpon and a suburb of nearby Herzliya was called Reshef, both to commemorate the original Canaanite and Assyrian names for ancient Apollonia.

MORE ON LBJ AND THE JEWS

Kudos to Lenny Ben-David (aka Ed Schuman) for the fascinating Shekel article LBJ and the Jews. How fitting that the SHEKEL retells the under reported story of how President Johnson helped both world Jewry and the State of Israel. There's much more than might be recalled about LBJ and the Jews. As one who worked on his domestic legislative program from 1963-69, I rubbed shoulders daily with brilliant Jewish lawyers who had found a career in public service when the best private law firms would still deny employment to Jews.

We remember too, how LBJ persuaded Arthur Goldberg to represent the U.S. in world affairs as ambassador to the United Nations at the height of the Cold War. LBJ promptly filled the Arthur Goldberg's Supreme Court vacancy with Abe Fortas, another highly committed Jew. But personally my favorite memory of LBJ and the Jews was the president's frequent delight in his two Cohen appointees. Wilbur J Cohen, who as assistant secretary to the Dept. of Health, Education and Welfare steered the nation to Medicare, Federal aid to Education and over 100 other statutes and Sheldon Cohen, Commissioner of the Internal Revenue Service. LBJ loved to say at White House bill signing ceremonies, "What a Cohen Team. Sheldon collects the money and Wilbur passes the bills to spend it."

Dr. Samuel Halperin

PROFILE OF A MILITARY MAN

Lt. Col. Paul De la Rosa (Ret.) was born in Galveston, Texas, the last of thirteen children. His parents, being Spanish Jews who were very demanding, wanted Paul to study music. Instead, when Paul finished his education, he enlisted in the United States Air Force. Over the next six years, he served in Korea, earned the rank of Sergeant and worked as a military policeman. Upon his return back to the states, Paul met and married a nurse and together, they have been married for forty-nine years and have five grown children, all with professional careers.

After Paul's retirement from the military, where he had earned three Honorable Discharges, he joined the local police force where he was assigned to the Narcotics Division as Agent in Charge, with the rank of Detective. After 15 years with the police force, Paul went to work as an investigator for the State of Texas. When his wife took a nursing job at a State School in Richmond, Texas, he left the investigative work behind and took a position as Chief of Police for the City of Needville. Wanting to return to the military when conflicts began in the Middle East, he re-enlisted in the Reserves, was commissioned to the rank of Captain and remained in the reserves until he had risen in rank to Lt. Colonel.

Following a short stint as a private investigator, due to health reasons, Paul decided it might be time to retire, but that didn't last long either and he decided to take up teaching. Because Paul has a degree in Theology, he became a teacher, working part-time at a Catholic school.

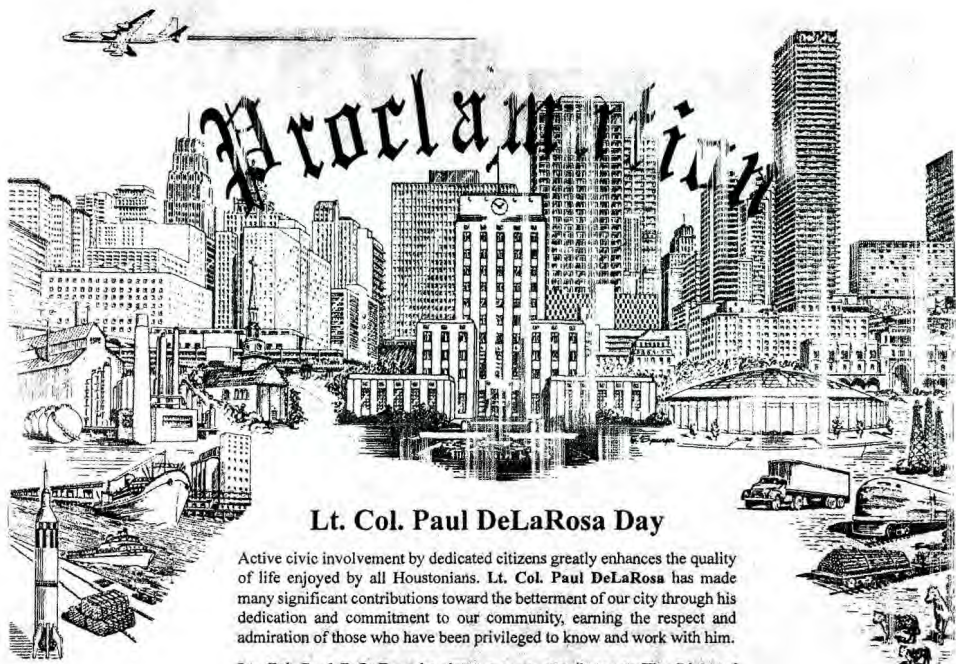
In Paul's spare time, he belongs to and volunteers for a number of organizations: Freemasons, Lions Club, American Legion, Veterans of Foreign Wars, DVA, is a Charter Member of the WWII Society, AINA, ANA, and the Numismatic Society of Mexico, in addition to various religious organizations. Through his many hours of volunteering and his efforts for all of these groups, Paul has been honored with the *Texas State Medal of Honor*, received from the City of Houston a *Proclamation* naming August 19, 2007 as *Lt. Col. Paul De La Rosa Day*, and was awarded *Police Officer of the Year* from the City of Galveston. In his spare time, Paul even manages to find time to teach classes on religion on weekends.

Regarding Paul's numismatic background, he became interested in collecting from his father, who had started his collection of ancients in the late 1890's. Paul loves doing research on Biblical history, where his main focus is on coins from the Holy Land (Roman, Greek, Israel). In addition to collecting coins, Paul has a dozen other collections: antiques, artifacts, a variety of historical items from the civil war, knives of the Incas, Mayas and Aztec Indians, the ones used in sacrificial ceremonies, and military insignias from the Israel Defense Forces. In fact, he almost has a complete collection of the *IDF Hangers* and cap badges. Paul has learned that a great way to increase his vast variety of collections is in trading with other collectors from around the world.

Paul has displayed his collection many times at various schools, clubs and museums and each and every time, he takes with him a variety of *The Shekel* magazines and AINA membership applications, in addition to displaying the Israel flag next to the American flag. There was one time when Paul asked someone who was admiring his display, if he knew where the Israel flag came from and the man said he did not know. Paul informed him that the Israel flag had come from the Talis, also known as the prayer shawl, with the Star of David added to the center. The man then asked Paul how he knew this and he was told, "I learned this fact from reading *The Shekel*".



Written by Donna J. Sims, NLG



Lt. Col. Paul DeLaRosa Day

Active civic involvement by dedicated citizens greatly enhances the quality of life enjoyed by all Houstonians. **Lt. Col. Paul DeLaRosa** has made many significant contributions toward the betterment of our city through his dedication and commitment to our community, earning the respect and admiration of those who have been privileged to know and work with him.

Lt. Col. Paul DeLaRosa has been a great contributor to **The Light of America** and the City of Houston. He has given generously of his personal time, and given countless hours to help the community. He participated in relief efforts for evacuees of Hurricane Katrina in coordinating food and clothing drives. Over the years **Lt. Col. Paul DeLaRosa** has volunteered in the city's Thanksgiving Day meal to feed and clothe the homeless. He also helps the 1st Battalion 23rd Marine Division Reserve with a blood drive for the soldiers in Iraq, and the Christmas Toys for Tots program.

Lt. Col. Paul DeLaRosa assisted in the recovery and burial ceremonies of POW/MIA Master Sgt. Rudy Ray Becerra, United States Army. He also worked with City Council Member Adrian Garcia in his acquisition and development of the city's new veterans' park.

On this day, the City of Houston salutes **Lt. Col. Paul DeLaRosa** in recognition of his many outstanding contributions, and extends best wishes for continued success.

Therefore, I, Bill White, Mayor of the City of Houston, hereby proclaim August 19, 2007, as

Lt. Col. Paul DeLaRosa Day

in Houston, Texas.



In Witness Whereof, I have hereunto set my hand and have caused the Official Seal of the City of Houston to be affixed this 16th day of August, 2007 A.D.

Bill White

The Famous 1909 VDB Cent

By Dr. Sol Taylor

President of the Society of Lincoln Cent Collectors

(Reprinted from *The Signal*)



Picture at: <http://www.scvhistory.com/gif/sg031205-coins.jpg>

The new Lincoln cent was released August 2, 1909, through several hundred East Coast banks. A frantic rush of customers swallowed up the 1 million coins shipped to New York City the first day. By the following day, several banks posted notices limiting purchases to 100 coins per customer. Street vendors were offering the new coins at two for a nickel.

The coin was designed by a contract artist and sculptor, Victor David Brenner. He was appointed by President Theodore Roosevelt in 1908 to design a new coin with Abraham Lincoln as the main feature. Brenner designed two different coins — one a cent, and the other a nickel.

When his early cent designs were sent to Treasury Secretary McVeigh, they rejected the reverse design which was a close copy of the then-current French 2-Franc coin. A revised reverse design showed an olive branch across the middle. Later in 1908, the final design included a pair of matched wheat stalks with the words "one cent" in the middle. Brenner included his initials, "V.D.B.," at the bottom. The final design was approved early in 1909, but too late to honor the centennial of Lincoln's birth on February 12th.

Within 24 hours of its release, a stream of complaints came into the Treasury that Brenner's initials were too conspicuous and too "commercial." By August 4, 1909, the Treasury decided to revise the dies

and remove the initials and continue production through the rest of the year without them. Brenner was very upset, since other engravers such as Bela Lyon Pratt and Augustus St. Gaudens had their initials on their coins at the time.

The last of the 1909-VDB cents was minted and released on August 5th. Rumors spread that the cent itself would be discontinued and the existing 1909-VDB cents would be rare and valuable. In fact, 27 million 1909-VDB cents were released, and within a few days, all had been gobbled up by eager collectors and speculators. It was not until the Great Depression, starting late in 1929, that rolls and rolls of these shiny, mint-condition coins began to show up as people ran low on cash. In a 1934 price list, they were advertised for 15 cents each. As late as 1960, uncirculated rolls started to come on the market as estates of people who bought them back in 1909 were being sold off. Today, this popular short-time issue sells for \$15 in mint condition and more for brilliant pieces.

Victor David Brenner (June 12, 1871 – April 5, 1924) was born to Jewish parents in Shavli, Lithuania in 1871 and became a noted sculptor, engraver, and medalist. He studied at the Académie Julian in Paris and emigrated to the United States in 1890, living mostly in the New York area. Brenner died in 1924 and is buried at Mount Judah Cemetery, Ridgewood, Queens County, New York.



The 2009 AINA medal salutes Victor David Brenner, designer of the Lincoln Cent in 1909. All members who have paid their 2009 dues will receive this brilliant uncirculated 30mm. golden-brass medal, struck by the Highland Mint. The obverse concept was created by Mel Wacks with graphics by Manu Sagarbarria; the reverse design features the AINA logo, designed by Nat Sobel.

The Anglo Palestine Company

The Jewish Colonial Trust, which is the financial instrument of the Zionist movement, is an English limited liability company operating as a bank. Its nominal capital is £2,000,000 in pound shares, but only a little more than a quarter of a million has been paid up. There are over a hundred thousand shareholders scattered in almost every country of the civilized world. Both in regard to the number of shareholders and their distribution, the Jewish Colonial Trust is unique among limited companies.

Herzl founded this bank with the intention of using it to finance the chartered company which he hoped to form with the approval of the Sultan. In the event the Trust itself has been unable to act in Palestine it has established a subsidiary institution, the Anglo-Palestine Company, which is also an English Company with its headquarters in London, and has become one of the financial instruments of practical Zionism.

The task of the Anglo-Palestine Company has been very much more complex than that of any bank or banking company elsewhere. When it commenced operations in 1902, there was practically no system of credit in existence in Palestine. It had almost to initiate banking business in the country, and also, in the absence of other agencies, to enter into business which was not strictly within the objects for which the company was founded.

Its main purpose is the strengthening of the economic position of the Jews in Palestine. The interests of the Jews are, however, closely intertwined with those of the other productive classes of the population. Thus the economic strengthening of the Jewish element has resulted also in the benefit of the more valuable of the Christian and Moslem elements. That these latter recognized the benefit the Jewish immigration and the institutions it has brought with it are to the land, is shown by the large number of Christian and Moslem merchants, shopkeepers, professional men, and officials who utilize the company as an ordinary bank.

At the outset of its activity the company had to overcome very considerable difficulties, some deliberately placed in its way by the local authorities, others inherent in the laws of the land, which did not provide facilities for a business of this kind. The local officials were at the best suspicious of the newly-arrived organization and in many cases hostile. In fact, so great were the difficulties placed in the company's way, that it was found necessary to appeal to the good offices of the British Minister to the Porte (Vatican). These were readily forthcoming and succeeded in their object. When the Constantinople Government gave written instructions to its local officers, forbidding all hindrance to the activities of the company, the hostility of the local authorities ceased.

A fresh difficulty, however, arose. The local authorities came with repeated requests for loans which it was not politic to refuse, although the available funds of the company were by no means excessive even for the furtherance of its primary objects. The loans were repaid, but only after much trouble and delay. These incidents relate to the early times. The local authorities in due course came to recognize the great value of the work which the company was performing, and the relations with them have for several years been most cordial.

A large portion of the company's business consists of short-term loans to colonists, merchants, and manufacturers on the security of growing crops, accruing rents, merchandise on the seas, etc. By means of the system of short credits, a whole class of Jewish merchants has been built up in Palestine. There was only one such merchant when the company commenced operations.

The entire absence of bad debts in this branch of the company's business, as well as in the others, is noteworthy. For the granting of long-term credits at first no means were available, but when money was deposited at the bank by the Jewish National Fund and other institutions for this purpose, it was possible to enter into this business on an adequate scale. Long-term loans have been made, especially for building purposes, and among the improvements which have been rendered possible by this means are the garden suburbs at Jaffa, (Tel-Aviv) Jerusalem, and Haifa. Similar loans have also been made for the extension of plantations, and for the erection of workmen's dwellings in the colonies.

In the same category come the loans to the administrative bodies of the colonies to enable them to carry out necessary public works. By means of loans, also, these bodies are enabled to farm their own State taxes and thereby save their constituents about 50 per cent, of the amount.

The system of mortgage was, until a few years ago, unknown to Turkish law, and although now legal is not yet adopted to any extent. That of raising public loans for municipal purposes is still unknown. These loans were therefore beset by legal difficulties, which have been overcome partly by confidence in the company's clients—a confidence that has never been abused.

It has been the policy of the company to encourage the formation of co-operative societies and to grant them loans on favorable terms. As a consequence many such have been formed, greatly to the benefit of their members and indirectly to that of the community as a whole. The Palestinian Jewish co-operative movement includes societies for the disposal of the produce of the colonies, for the supply of water to groups of colonies, for the formation of workmen's colonies, for the securing of supplies of artificial manure (fertilizer), and in one instance for the establishment of a new agricultural school. Some of these local co-operative societies have developed into regular branches of the company.

The company also makes loans to educational and philanthropic institutions whose income is reliable, but comes at long intervals. When the company first entered upon its activities there were no Zionist institutions engaged in land purchase transactions in Palestine, and it therefore entered also on this branch of business. Since that time institutions have come into existence for that specific purpose, and the company has consequently turned its energies into other directions.

The Anglo-Palestine Company now has branches in all the principal towns of Palestine as well as in many of the colonies. Its business has increased year by year, and its annual turnover amounts to about £6,000,000.

The Jewish National Fund, also an English company, is raised by means of donations, and is intended for the purchase of land in Palestine, to be held as the inalienable possession of the Jewish people. Legal difficulties have, however, prevented it from carrying out this object to the full, and some of its means have been devoted to subsidiary objects which indirectly serve the same purpose. These subsidiary objects include the establishment of model farms, replanting trees in the forests and the advance of money through the Anglo-Palestine Company for the building of Jewish quarters in the towns.

During the hard economic times as Turkey entered World War One on the side of the axis powers, all hard currency disappeared from circulation. The Anglo Palestine Company, being an English owned entity was considered an enemy. The Yishuv, the Jewish community suffered greatly. To alleviate the situation, the Anglo Palestine Company issued checks, which it distributed to trustworthy and well known individuals whose signature would lead credence to the paper. These became known as "registered checks" and at one time were considered extra rare. The checks were denominated in French Francs in amounts of 5,10,20,50 and 100 francs. They were readily accepted by Jewish as well as Christian and Moslems. A special issue was printed for the orthodox Jews in Safed in which Hebrew inscriptions are used. These are extremely scarce and valuable.

Eventually, the Turkish authorities put a stop to them as a law was on the books which prohibited any form of foreign currency. The bank called in the checks and canceled most of them.

Over a period of some forty years, your editor has been squirreling them away whenever possible. Some are signed by famous personalities in English, some in Hebrew. There are about 35-40 notes in the collection, truly a collector's delight. I look through the album at least a dozen times year, wondering what it would be like in these times.

Please note that information in the above article was printed in 1914 and this reflects conditions in Israel at that time.



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Since the founding of the State of Israel, reserve soldiers have been an essential part of the strength and power of the Israel Defense Forces. The strength of the reserves results from quality manpower, and from commitment to comrades, the unit, and the country.

Reserve soldiers must be prepared to report for service immediately in times of crisis, leaving business, work, and especially family. Friendship, Zionism, and volunteering - these are the values that motivate the reservists. Experience and professionalism transform the reserve unit into a serious fighting force.

Reserve units have participated in all of Israel's wars since 1948. When "called-up", reserve soldiers, both men and, in recent years, also women, serve alongside regular army units, contributing to the defense and security of the nation.

The coin salutes the role of reserve soldiers in guaranteeing the security of the State of Israel and recognizes the special sacrifices of the soldiers and their families. The design of the coin, including a child's teddy bear pendant against the background of a soldier's ID tag, reflects the dual nature of reserve duty, commitment to family and commitment to country.

Design: Meir Eshel

Coin Specifications:

Metal: Gold/917 22k Proof Face Value: NIS 10 Mint Mark: Mem Diameter:

30.0mm Weight: 16.96g

Maximum Mintage: 444

Metal: Silver/925, Proof Face Value: NIS 2 Mint Mark: Mem Diameter: 38.7mm

Weight: 28.80g

Maximum Mintage: 1,200 Metal: Silver/925, Prooflike Face

Value: NIS 1 Mint Mark: Star of David

Diameter: 30.0mm Weight: 14.40g

